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A BRIEF HINDI REFERENCE GRAMMAR. PRELIMINARY VERSION.

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THIS BRIEF OUTLINE OF HINDI PHONOLOGY AND GRAMMAR IS INTENDED FOR FIRST AND SECOND YEAR STUDENTS OF HINDI WHO HAVE SOME PREVIOUS KNOWLEDGE OF THE ORAL AND WRITTEN LANGUAGE BUT WHO MAY HAVE HAD NO PREVIOUS TRAINING IN LINGUISTIC TERMINOLOGY. THE AUTHORS HAVE THEREFORE EMPHASIZED SIMPLICITY AND READABILITY RATHER THAN EXHAUSTIVENESS OR ORIGINALITY OF ANALYSIS. ALTHOUGH NOT A LANGUAGE TEXTBOOK, THIS GRAMMAR MAY BE USED TO SUPPLEMENT A CLASSROOM TEXT AS A REFERENCE GUIDE FOR INDIVIDUAL READING OR FOR GRAMMAR REVIEW. THE BRIEF INTRODUCTION TRACES THE HISTORY AND CURRENT USE OF HINDI-URDU IN MODERN INDIA. FOLLOWING CHAPTERS INCLUDE A DESCRIPTION OF THE PHONOLOGY, GENERAL SENTENCE STRUCTURE, PHRASES, FORM CLASSES, AND VERBS AND VERB CONSTRUCTIONS. A ROMAN TRANSLITERATION OF THE DEVANAGARI SCRIPT IS USED THROUGHOUT. (JD)

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by

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The present booklet is intended for first and second year students of Hindi and may be employed either in a regular language course for grammar review or as a reference guide for individual reading and translation. It attempts to summarize the most important aspects of Hindi grammar in a manner comprehensible to individuals who have some previous oral and written knowledge of the language, but who have had no previous training in grammatical or linguistic terminology. No effort is made to go beyond the materials covered in traditional grammars. Whenever our arrangement differs from that of previous texts, our aim is simplicity and readability rather than exhaustiveness or originality of analysis.

INTRODUCTION

Hindi-Urdu in Modern India

Hindi-Urdu is the most widespread of the many languages of the South Asian subcontinent. It is spoken in the greater part of North India, in the states of Delhi, Uttar Pradesh, Rajasthan, Madhya Pradesh, Bihar and in parts of East Punjab, as well as in large North and Central Indian cities such as Bombay, Calcutta, and Ahmedabad; and in Karachi and Lahore in West Pakistan. Statistics show between 150 and 200 million speakers, thus making it one of the major languages of the world.

Historically Hindi-Urdu is a member of the Indo-Aryan branch of the Indo-European family of languages, which also includes most of the modern European tongues. The best known ancient representative of Indo-Aryan is Sanskrit, which, although no longer spoken, continues to occupy a position as the language of the sacred Hindu texts and serves as a source of learned vocabulary in much the same way as do Latin and Greek in Modern Europe. Aside from Hindi-Urdu, the Indo-Aryan language family also claims most of the other regional languages of Northern and Central India: Sindhi, Punjabi, Gujarati, Marathi, Bengali, Assamese, Oriya, and the Sinhalese tongue of Ceylon. The languages of the South of India--Tamil, Telugu, Kannada, and Malayalam--belong to the Dravidian language family, which is not related to Indo-Aryan.

Although the political predominance of Hindi-Urdu is relatively recent, its origin is contemporary with the high Middle Ages in Western Europe. The earliest form of Hindi-Urdu for which we have evidence is the trade jargon which became current after the

Muslim conquest of Delhi in the twelfth century. This idiom, based on the speech of the rural districts around Meerut but also showing many influences of the Rajasthani dialects to the South and the Punjabi dialects to the West, was first employed primarily in the cities and fortified camps of the armies of the Delhi Sultanate. The name Urdu is derived from the expression zabaan-i-urdu, the language of the camp, thus reflecting its original function, for a large traveling bazaar was usually part of the train of a military camp.

Commencing in the thirteenth century a style called KhaRi Boli and related to this trade jargon came to be employed in the devotional poetry of the poet-saints of the bhakti or Faith Movement, a popular religious movement whose aim was to attract large numbers of people to the worship of a personal god, and also in the ballads of the minstrels who wandered from court to court. Poetry in a similar style called Urdu began to appear in the sixteenth century, strangely enough in the Muslim-ruled state of Golconda near Hyderabad city (Andhra State), where the present language is Telugu. This type of court poetry then spread to the Muslim courts of Delhi and Lucknow in the North.

In spite of the importance of Urdu and KhaRi Boli as literary languages, their function in medieval Indian society was hardly comparable to that of the so-called standard languages like English, French, German, or Spanish. These latter serve as the sole media of literary and administrative communication in their respective regions. The bulk of the population in these regions is literate. Rules of grammar and of good style are generally agreed upon and are widely taught through public school systems. In North India, before

the British conquest, on the other hand, literacy tended to be confined to a small elite of officials, scribes, bards, priests, and members of religious orders. Writing skills, far from being accessible to all, were jealously guarded from outsiders somewhat in the way that artisans may attempt to keep their trade secrets from outsiders. Literati employed not one but a variety of written languages and styles, each associated with certain activities and considered inappropriate for others. Official records of the chanceries of Muslim rulers and of Muslim law courts were kept in Persian. Sanskrit was employed in Hindu religious ceremonies and in the separate Hindu law courts. In the realm of literature aside from Urdu and KhaRi Boli, other languages were used, such as the Braj Bhasa dialect, based on the rural speech current around Agra which served for lyric and court poetry and Awadhi reflecting the local dialects of the Lucknow area as the predominant medium of narrative poetry.

The linguistic differences between all the above literary styles and the spoken idiom of the rural districts and the small town bazaars were considerable--greater, for example, than those between literary and conversational styles of English. The resulting language learning difficulties served to maintain the isolation of local population and prevent participation in national and literary affairs. Traditional India thus presents a picture of linguistic and social isolation. The bulk of the population consisted of small groups speaking only their own dialects. Supra-local commercial, literary, and administrative communication was carried on by self-contained guild-like groups of specialists, who communicated in special languages which, in contrast to the readily accessible standard languages of modern Europe, tended to remain unknown to all but the initiated.

These conditions continued throughout the early years of the British regime. It was not until after 1835, several decades after the British occupation of North India, that the new rulers, realizing the need for a language of local administration which could be understood over a wide area, replaced Persian with the then-current form of the bazaar language for purposes of local and district administration.

This trade idiom, a direct descendent of the medieval zabaan-i-urdu, never important as a literary medium, had by then developed into the principal spoken lingua franca of urban North India. Hence the name Hindustani, the language of the Hindustan bazaars. When Hindustani was employed in official documents, it was written in the Persian script, the script which was also employed for Urdu court poetry at the courts of the former Mughal rulers, now pensioned off. As a consequence, the terms Urdu and Hindustani came to be used synonymously.

The new language policy led to the organization of Urdu schools, and Urdu became widely studied by those who aspired to government positions. Soon after this, prose literature in Urdu also began to appear. The new idiom did not, however, gain complete acceptance. As an official language it was second to English, which served as the medium of higher education and of the higher government offices. While Hindus employed Urdu for business and administrative purposes, they did not fully accept its use for fiction and poetry because of the Persian script in which it was written.

The result was the development of a second new literary prose style, called Hindi, written in the Devanagari adapted from Sanskrit script. In this style, many of the words which had come into the language from Persian and Arabic sources were replaced by others derived from Sanskrit. The grammar, however, was identical with Urdu. The most

important of the early Hindi writers, Bharatendu, was active about the middle of the nineteenth century; but his interests and those of others like him were at first purely literary.

Later on, however, with the growth of political movements in the late nineteenth and early twentieth centuries, Hindi and Urdu became associated with the conflicting aspirations of communal groups. The cause of Hindi was taken up by several of the Hindu revival and reform movements such as the Arya Samaj (founded in 1875). Special societies for the propagation of Hindi in the Devanagari script were established. Hindi schools were opened in many localities and a movement arose for the replacement of Urdu as an official language.

Other problems arose from demands for language reform. Extremists on the Hindi side called for expurgation of all supposedly foreign words. This resulted in the replacement of many extremely frequent items including commonly used conjunctions, prepositions, pronouns, and the like by new borrowings from Sanskrit. Those on the other side retaliated with the same demands for new Persian borrowings. As a consequence, the two styles tended to draw apart both in syntax and in vocabulary. Furthermore, the gap between spoken and written language, which had vanished with the abandonment of the old literary styles was in danger of reappearing.

When Gandhi began his campaign for national unity, he attempted to minimize the Hindi-Urdu polarization, calling for a return to a simple literary style for which he revived the name Hindustani. This was to be based on the spoken language, avoiding the most artificial borrowing from Sanskrit on the one hand and Persian and Arabic on the other. Gandhi's Hindustani could be written either in Persian or in Devanagari script and was widely used for a time by his followers. It did not, however, gain general acceptance.

With the establishment of the separate states of India and Pakistan, however, the name Hindustani was dropped. Hindi, written in Devanagari script, was accorded equal status with English as the eventual national language of India. Urdu, written in Persian script, was given separate status.

At present, both Hindi in India and Urdu in Pakistan are in the process of change from literary styles cultivated by relatively small groups of literati into media of general communication for the people of a growing, developing area. Forms of speech which formerly were used primarily in poetry and in high literary prose must now accommodate speakers from an ever-increasing range of social and educational backgrounds and must serve the needs of a modern state. This change in function has created many problems. New technical and legal vocabulary must be coined, spelling standardized, and new dictionaries prepared. Education in the standard must spread among speakers of highly divergent local dialects.

Similar problems of standardization also occurred in Western countries, but they were settled over a period of several hundred years and have been forgotten. Standardization in most of the countries of Western Europe and in the United States has by now become so general that we tend to take it as the normal state of affairs. We expect standard languages to be universally accepted and their rules of grammar to be generally agreed upon. Hindi and Urdu, however, in view of the many changes which they have recently undergone and which they are still undergoing, fall somewhat short of these expectations. One still finds considerable disagreement as to what constitutes good style. Conventions of spelling, syntax, and vocabulary usage are still in flux and are likely to remain so until the linguistic situation has become more stabilized.

All this creates considerable problems for the grammarian and textbook writer. Choice of style becomes crucial and no short booklet can lay claim to universal validity. Our grammatical statements in what follow apply primarily to simple literary prose such as is found in modern short stories and essay literature and is employed in discussions among modern educated Indians. Rules of inflection and pronunciation apply to all forms of Hindi and Urdu. Our treatment of syntax and vocabulary is somewhat weighted in favor of Hindi.

THE SOUNDS OF HINDI

The sounds of Hindi are listed below in Roman transcription. The arrangement of vowels and consonants is that of the Devanagari alphabet of Hindi.

Vowels

a	aa	i	ii	u	uu		
e	ee	ai	o	oo	au		

Consonants

k, (q̣)	kh	(k̲h)	g	(ġ)	gh		
c	ch		j	(z)	jh		
T	Th		D	R	Dh	Rh	N
t	th		d		dh		n
p	ph	(f)	b		bh		m
y	r	l	w	š	s	h	

The chief features of Hindi pronunciation and the points at which it differs from English are illustrated below. Here we will present a few remarks concerning our transcription. We use an h after a consonant to indicate aspiration. Though written as two letters (ph, bh, th, dh), aspirate consonants function as single units in pronunciation. Capital letters indicate the so-called retroflex consonants (see below). The N is regularly pronounced as such in combination with other retroflex consonants (ND); but at the end of a word or between vowels, it is regarded a Hindi sound, used largely in formal contexts. Many speakers substitute a dental n in colloquial style. A dot under (q̣), (k̲h), and (ġ), indicates the special "Urdu" pronunciation of these letters just as it does in the Devanagari alphabet. In informal conversation, k, kh, and g are often used in their place. (f) and (z) are also regarded as Urdu

sounds by some, but most educated speakers use them even in informal speech.

Double symbols (ii, ee, aa, uu, oo) indicate long vowels. These function as single units in pronunciation. The pronunciation of ai and au varies considerably; they are sometimes pronounced as single units, in other cases as combinations of two vowels, or diphthongs.

The consonants y and w are pronounced as in English when they appear at the beginning of a word. After vowels, in words such as samay 'time', and between vowels, pronunciation varies. Our practice in transcribing has been to follow the Devanagari spelling whenever it presents a possible pronunciation. When it does not, we have used our own transcription. We suggest that the student follow the pronunciation of his instructor in these and all other sounds.

In discussing the pronunciation of the above sounds it is important to emphasize thatHindi-Urdu discriminates among many types of sounds which are not kept distinct in English. We find, for example, two sets of Hindi-Urdu consonants, illustrated by k-kh, g-gh, one of which is aspirated (i.e. followed by strong breathing), another of which is unaspirated. In English, there is aspiration in words like "key" where the initial k is aspirated, but some English consonants--for example g--are never aspirated; furthermore, the presence or absence of aspiration does not change the meaning of the word. "Key" is readily understood even if the k is pronounced without the puff of air. In Hindi-Urdu the presence or absence of aspiration is an integral part of the structure of the word. Its presence or absence may change a word into another: thus kaanaa means 'one-eyed' while khaanaa means 'food' or 'to eat'; girnaa means 'to fall' while ghirnaa means 'to be surrounded.' Some distinctions between sound types are common to both languages, as for example, that

between voiced consonants (e.g., b, d, g), and voiceless consonants (e.g., p, t, k). But there are many other important Hindi distinctions, such as that between nasalized and non-nasalized vowels, dental and retroflex consonants, which English does not share. These will present the main points of difficulty.

In order to bring out the characteristic features of Hindi pronunciation, our explanation will be organized around distinctive, or contrastive, sets of sounds.

Consonants

1. Aspirated and unaspirated

These sounds differ by the presence or absence of a puff of air after the initial consonant. h represents the puff of air.

ph - p	phaag - paag	bh - b	bhaag - baag
th - t	thaat - taat	dh - d	dhaam - daam
Th - T	ThaaT - TaaT	Dh - D	Dhaal - Daal
ch - c	chaap - caap	jh - j	jhaal - jaal
kh - k	khaan - kaan	gh - g	ghaan - gaan
		Rh - R	baRhaa - baRaa

2. Voiced and unvoiced

These sounds differ by the presence or absence of voicing, that is, vibration of the vocal cords. Those in the left column of each set are voiced; those in the right are unvoiced. The presence or absence of voicing can be determined by putting your hand on your throat while pronouncing z and s alternately. z is voiced, s is unvoiced.

b - p	baas - paas	bh - ph	bhaag - phaag
d - t	daal - taal	dh - th	dhaam - thaam
D - T	Daal - Taal	Dh - Th	Dhaal - Thaan
j - c	jaam - caam	jh - ch	jhan - chan
g - k	gaam - kaam	gh - kh	ghaam - khaan

3. Stop and fricative

In the production of the stops in the left column of each set, the current is completely stopped at some point, while in the production of the fricatives, or spirants, in the right column, the passage is constricted, leaving only a narrow aperture for the air current to squeeze through.

ph - f	saphal - safar	j - z	jaraa - zaraa
kh - ḳh	khaa - ḳhaas	g - ġ	garam - ġalat

4. Labial and dental

The sounds in the left column of each set are produced with the lips, while those in the right column are produced with the tip of the tongue placed behind the upper teeth.

p - t	paak - taak	ph - th	phal - thal
b - d	baad - daad	bh - dh	bhuup - dhuup
m - n	maataa - naataa		
f - s	faakaa - saakaa		

5. Dental and retroflex

The retroflex consonants in the right column are pronounced with the tongue somewhat retracted and curved up and back, as it is for general American r.

t - T	tap - Tap	n - N	baan - baaN
th - Th	thap - Thap	r - R	naarii - naaRii
d - D	daal - Daal	l - R	bhall - bhaaR
dh - Dh	dhak - Dhak		

6. Dental and palatal

For the palatal consonants on the right the articulator is the front of the tongue; the point of articulation is the hard palate directly above it.

t - c	taal - caal	th - ch	thaal - chaal
d - j	daal - jaal	dh - jh	dhar - jhar
s - š	saal - šaal		

7. Retroflex and palatal

See 5 and 6 above.

T - c	Taal - caal	Th - ch	Thaan - chaan
D - j	Daal - jaal	Dh - jh	Dhool - jhool

8. Palatal and velar

For the velar consonants on the right, the articulator is the back of the tongue; the point of articulation is the soft palate, or velum, in the back of the mouth.

c - k	cal - kal
j - g	jal - gal

9. Velar and post-velar

The post-velar k̇ differs from velar k̲ in that it is produced further back in the mouth.

k - k̇	kadam - k̇adam

10. Lateral and flap

In the production of the lateral l, the tip of the tongue touches the back of the upper teeth and the air stream passes out on either side of the tongue. In the production of the flap r, the passing air current causes the tip of the tongue to vibrate against the back of the upper teeth one or more times.

l - r laanaa - raanaa

11. Short and long consonants

The sounds in the right column are held longer and pronounced with more emphasis than those in the left column.

p - pp	Tapaa - Tappaa	ph - pph	phaphũũd - phupphus
t - tt	pataa - pattaa	th - tth	kathaa - katthaa
T - TT	paTaa - paTTaa	Th - TTh	miiThii - ciTThii
c - cc	bacaa - baccaa	ch - cch	puuchaa - acchaa
k - kk	pakaa - pakkaa	kh - kkh	rakhaa - makkhan
b - bb	cabaa - abbaa		
d - dd	gadaa - gaddaa		
j - jj	sajaa - sajjaa		
g - gg	lagaa - laggaa		
n - nn	panaa - pannaa		
m - mm	amaa - ammaa		
l - ll	balaa - ballaa		

Vowels

1. Short and long

   The sounds in the right column are held longer than those in the left column.

   i - ii din - diin

   a - aa dan - daan

   u - uu dum - duum

2. Nasalized and unnasalized

   The vowels in the left column are pronounced with the air stream coming out the nose. Those in the right column are pronounced with the air stream coming out the mouth.

   ĩĩ - ii kahĩĩ - kahii

   ẽẽ - ee kahẽẽ - kahee

   ãĩ - ai hãĩ - hai

   ãã - aa kahãã - kahaa

   õõ - oo hõõ - hoo

   ãũ - au ãũdaa - autaa

   ũũ - uu karũũ - saruu

The Makeup of Hindi Sentences

The beginning student faced with a new language like Hindi usually visualizes his learning task in terms of vocabulary memorization. This, however, is only half the problem, and at least in the beginning, not the most important half. In Hindi, as in all other languages, the words within a sentence are never strung together randomly, but combine into grammatically significant subunits called phrases. It is the function of the individual word items within these larger units which determine their actual or contextual meaning and that of the entire utterance. This contextual meaning is often quite different from the listings given in an ordinary dictionary. In fact, it is quite often possible to know the dictionary meanings of all words within a sentence without understanding the utterance as a whole.

Thus, acchaa, listed in the dictionary as 'good', is translated as 'good' in the sentence acchaa keelaa deenaa 'give me a good banana'. But its meaning is 'o.k' in the sentence acchaa tiin deenaa 'o.k., give me three'. The difference in translation is due to the difference in the grammatical structure of the two sentences. We recognize structure through grammatical markers (i.e., case, number, and gender suffixes, features of noun-adjective agreement, word order, etc.). In the first example acchaa is part of the noun phrase acchaa keelaa since it precedes a noun and shows the suffix -aa (rather than -ee or -ii) in agreement with keelaa. In the second example acchaa precedes the number tiin, which does not ordinarily take adjectives. Furthermore, the singular suffix -aa does not agree with tiin which is plural and hence there is no grammatical agreement. acchaa here is a separate phrase.

Similarly, kyaa may mean 'what' in the sentence yee kyaa hai, but in the sentence kyaa yee hai the verb phrase is yee hai and kyaa is simply a question marker which has no direct English translation equivalent. Proper command of Hindi, therefore, requires an understanding of the internal structure of sentences, and of the grammatical markers which characterize the constituent phrases and the relationship among them.

Hindi Phrase Types

A phrase may consist of one or more words. Within a sentence phrases are arranged hierarchically, in such a way that larger entities are in turn divisible into smaller ones, etc. Thus the sentence baccee-kee kapRee daahinee haath-par miltee hai 'children's clothes are available on the left' falls into baccee-kee kapRee 'children's clothes' and daahinee haath-par miltee hai 'are available on the left', which in turn divides into baccee-kee 'children' and kapRee 'clothes' and daahinee haath-par 'on the left' and miltee hai 'are available' respectively.

Hindi phrases are classified from three perspectives: 1. in terms of their internal structure, 2. in terms of their grammatical relationship to other phrases within the utterance, and 3. in terms of their grammatical meaning. All three perspectives are important for an understanding of the total structure of the sentence. By internal structure we mean the inflectional characteristic of constituent forms. We talk of noun phrases, verb phrases, adjective phrases, or adverbial phrases depending on whether the head, i.e. the main item within the phrase, has the inflectional characteristics of a noun, a verb, an adjective, or an adverb. In several word phrases the head is the item with which all others are in agreement, usually the last in a sequence. Thus in baccee-kee kapRee the head kapRee, a noun, determines the ending of what precedes. The entire phrase is a noun phrase. baccee-kee, on the other hand, is an adjective phrase because -kee is inflected like an adjective such as acchaa 'good'. The fact that baccee is also a noun becomes relevant only on further subdivision of the adjective phrase into baccee and the post-position -kee.

Our second classification deals with the relationship of separate phrases within an utterance. A verbal phrase is that part of the sentence

which is inflected for tense, e.g. daahinee haath-par niltee hai. A noun phrase which determines the case and number agreement of a verbal phrase is called a subject phrase. A noun phrase which immediately precedes the verb but does not agree with it is an object phrase, e.g. baccee-kee kapRee which determines the -ee hai part of niltee hai. An adverbial phrase consists either of one of a limited number of adverbs such as yahãã 'here' or of a noun construction which ends in one of a group of post-positions as in daahinee haath-par (literally, 'on the left hand'). A modifier phrase is always part of a larger noun phrase with which it agrees in number and gender.

Although terms such as subject and object are frequently used to refer to the meaning of phrases, an examination of Hindi sentences soon reveals many instances where meanings and grammatical relationships as we have defined them above do not coincide. In the sentence mujhee hindii nahĨĨ aatii the thing talked about is the grammatical subject while the person who makes the statement is indicated by a post-positional phrase. We, therefore, find it useful to separate grammatical meaning and inter-phrasal relationships. We use the term actor to indicate the performer or the person or thing a statement is about. The term action indicates what is performed or indicated by a statement. The term goal indicates what the statement applies to. The term modifier refers to any phrase which modifies the meaning of an actor or goal phrase.

Noun Inflection

Gender

Hindi nouns fall into two gender classes: masculine and feminine. Since nouns referring to male animate beings are masculine and those signifying females are feminine, there is some correlation between gender and sex. But the significance of gender is grammatical rather than semantic. It determines the shape of number and case suffixes and the endings of adjectives and verbs which show grammatical agreement with the noun in question.

Marked and Unmarked Nouns

Some common masculine nouns, e.g. keelaa 'banana' have the ending -aa (-ee in the plural), while some common feminine nouns, e.g. rooTii 'bread' show -ii. These endings serve as characteristic gender markers, and nouns which have these markers are called marked nouns. A few marked masculine nouns in -aa also have feminine equivalents in -ii, e.g. laRkaa 'boy' laRkii 'girl'. Nouns which end in consonants or vowels other than -aa or -ii may be either masculine or feminine in gender. Furthermore, we find many masculine nouns ending in -ii, e.g. dhoobii 'washerman', and feminine nouns such as kaamnaa 'felicitation' in -aa which do not take the -ee plural and oblique ending. Other masculine nouns such as raajaa 'king' also do not take the -ee oblique and plural ending. All these are called unmarked nouns. The majority of Hindi nouns are unmarked. We must conclude, therefore, that in spite of the existence of the markers -aa and -ii, Hindi gender is in general unpredictable either from the meaning or from the ending of most nouns and must be learned separately.

Case and Number Inflection

Hindi nouns have two numbers: singular and plural; and three cases: direct, oblique, and vocative. A noun is marked grammatically through a suffix which indicates case and number. The direct case is the form in which the noun is ordinarily quoted. The oblique occurs primarily before post-positions and in adverbial phrases. The vocative is employed in calling to a person or an animal and is relatively rare.

Marked masculine nouns show the ending -aa in the singular direct case and -ee in the singular oblique case as well as in the vocative singular and direct plural, -õõ in the oblique plural and -oo in the vocative plural wherever it occurs.

Marked feminine nouns have -ii in all cases of the singular, -iyãã in the direct plural, -iyõõ in the oblique plural, and -iyoo in the vocative plural. Unmarked feminine nouns add -ee in the plural direct, -õõ in the plural oblique and -oo in the plural vocative.

The shape of the noun stem (i.e. the part to which the suffix is added) remains unchanged except in words such as aurat 'woman'. These contain a long vowel in the first syllable followed by consonant, short a, consonant in the next syllable. In such stems the a is dropped before case-number suffixes.

	Masc.				Fem.			
	sing.		pl.		sing.		pl.	
Dir.	laRkaa mard	'boy' 'man'	laRkee nard	'boys' 'men'	laRkii aurat	'girl' 'woman'	laRkiyãã aurtẽẽ	'girls' 'women'
Obl.	laRkee mard		laRkõõ mardõõ		laRkii aurat		laRkiyõõ aurtõõ	
Voc.	laRkee mard		laRkoo mardoo		laRkii aurat		laRkiyoo aurtoo	

Pronouns

Pronouns constitute a special class of nouns. Their function within a sentence is similar to that of nouns except for the fact that they are not preceded by adjectives. Like nouns they are inflected for case and number. There are no special grammatical gender markers for pronouns, but verbs show gender agreement with pronouns in accordance with the gender of the noun the pronoun refers to. When no noun is indicated, the gender is masculine. Pronouns fall into several classes in accordance with their meaning and grammatical function.

Demonstrative pronouns refer to persons or objects somewhat like English 'this' and 'that'. They appear in two forms. The proximate yah marked by an initial y- indicates something that is close by or immediately preceding. The distant wah marked by initial w- refers to something not directly at hand or not immediately preceding. The latter is more frequent and is used when there is no need to make the distinction between proximity and distance. yah and wah have the colloquial equivalents yee and woo, which are used in speaking only, not in writing.

The direct plural forms of yah and wah are yee 'these' and wee 'those'. The colloquial forms remain unchanged in the plural. The oblique singular is is and us and the oblique plural is in and un for all forms.

Interrogative-indefinite pronouns are characterized by an initial k-. They include kyaa 'what' and kaun 'who'. The direct plural is not marked. The oblique singular for both forms is kis, e.g. kis-koo 'to whom' or 'to what'. The oblique plural is kin, e.g. 'to whom', plural, or 'to what', plural. Interrogatives are used in questions, e.g. yee kyaa hai 'what is that?', or in exclamations, kyaa hoošyaarii 'what cleverness'.

The forms kooii 'someone' and kuch 'some' are used as indefinites only. kooii has the oblique kisii; kuch does not change.

Relative pronouns begin with j-: joo 'who, which' has oblique singular jis and oblique plural jin. The relative is used to refer to someone or something in a preceding or following phrase.

Direct			Oblique	
sing.	pl.		sing.	pl.
yah	yee	this	is	in
wah	wee	that	us	un
kyaa		what	kis	kin
kaun		who	kis	kin
kooii		someone	kisii	
kuch		some	kuch	
joo		who, which	jis	jin

Most of the above have special forms in the oblique plural before the post-position -nee: yah has inhõõ, wah has unhõõ, kyaa and kaun have kinhõõ, joo has jinhõõ.

Personal pronouns refer to persons. maĩ 'I' has the oblique form mujh; ham 'we' does not change; tuu 'you', intimate, has oblique tujh; tum 'you', familiar, does not change; aap 'you', polite, does not change. yah and wah can also be used as personal pronouns, to indicate 'he' and 'she'. Here again wah is the general term while yah is used only when it becomes necessary to specify someone who is close by.

A verb showing gender-number agreement with ham always appears in the masculine plural, even though ham may refer to women or may, as is often the case, refer to one person only.

Direct	Oblique
mãĩ	mujh-
ham	ham-
tuu	tujh-
tum	tum-
aap	aap-

Adjectives

Adjectives are a special class of nouns which may appear in two positions: (1) as noun modifiers before a noun, or (2) as predicates before a form of the auxiliary hai.

(1)	acchaa laRkaa	'a good boy'
	acchii laRkii	'a good girl'
	acchee laRkee	'good boys'
	acchii laRkiyãã	'good girls'
(2)	laRkaa acchaa hai.	'The boy is good.'
	laRkii acchii hai.	'The girl is good.'
	laRkee acchee hãĩ.	'The boys are good.'
	laRkiyãã acchii hãĩ.	"The girls are good.'

In both cases adjectives agree in gender, number, and case with the nouns they modify.

As with nouns, we distinguish between two classes of adjectives--marked and unmarked. Marked adjectives take -aa before masculine singular nouns in the direct case; -ee before masculine plural direct, masculine singular oblique and plural oblique; and -ii before feminine nouns in singular or plural, direct or oblique.

acchaa laRkaa	'a good boy'
acchee laRkee-koo	'to the good boy'
acchee laRkõõ-koo	'to the good boys'
acchii laRkii	'a good girl'
acchii laRkii-koo	'to the good girls'
acchii laRkiyõõ-koo	'to the good girls'

Unmarked adjectives do not change. As is the case with nouns, all adjectives ending in a consonant and many ending in a vowel are unmarked.

kaafii paisaa	'enough money'
kaafii miThaaii	'enough candy'
kharaab paisaa	'bad money'
kharaab miThaaii	'bad candy'

All Hindi words functioning as adjectives may also be used as regular nouns, in which case they are inflected like nouns. Their gender is that of the noun referred to.

eek acchaa deenaa.	'Give me a good one.' (referring to a masculine object)
eek acchii deenaa.	'Give me a good one.' (referring to a feminine object)
chooTõõ-kaa daam kyaa hai.	'What's the price of the little ones?' (referring to masculine objects)
chooTiyõõ-kaa daam kyaa hai.	'What's the price of the little ones?' (referring to feminine objects)

Possessive adjectives are a special class of adjectives derived from pronouns. Following is the complete list together with the relevant pronouns:

Pronoun	Possessive adjective	
mãĩ	meeraa	my
ham	hamaaraa	our, my
tuu	teeraa	your (intimate)
tum	tumhaaraa	your (familiar)
aap	aap-kaa	your (polite)
woo, yee (singular)	us-kaa, is-kaa	his, her, its
woo, yee (plural)	un-kaa, in-kaa	their
	apnaa	(one's) own

The possessive adjectives are marked. Note, however, that as in English, when a noun phrase contains a regular adjective as well as a possessive, the possessive appears first:

meeraa kaalaa bakas	'my black box'
tumhaaree kaalee juutee	'your black shoes'
us-kii duusrii dukaan	'his other store'
us-kii naii mooTar-mẽẽ	'in his new car'

apnaa, 'one's own', has no direct English equivalent. It is used whenever the possessive pronoun which modifies the object refers to the same person as the subject pronoun.

mãĩ is-koo apnee-saath rakhũũ-haa.	I'll keep it with me (i.e., with myself)
mãĩ apnii mooTar-mee jaataa hũũ.	I go in my (own) car.
woo apnaa bakas ũThaataa hai.	He lifts his own box (i.e., not someone else's)
woo apnee saamaan lee aatee hãĩ.	They bring their own luggage (i.e., not someone else's)

Note that in contrast to English where the 'own', 'myself', 'himself', etc., may or may not be used, in Hindi the apnaa is always required. This might seem redundant with first or second person pronouns, but with third person pronouns (he, they) it enables the Hindi speaker to make a distinction which is more cumbersome to express in English.

apnaa is sometimes used when no other pronoun is present in the sense my (your, his, etc.) own or my (your, his, etc.) self.

yee kaalaa bakas apnee saath nahii jaaeegaa.	'This black box doesn't go with me (myself).'
apnaa kaam karoo.	'Do your own work.'
yee apnaa-hii hai.	'This is my own.'

Postpositions and Postpositional Constructions

Hindi postpositions indicate relationships among words within a Hindi sentence similar to those indicated by prepositions in an English sentence, e.g. woo dillii-see hãĩ. 'They are from Delhi.' Postpositions are pronounced as if they were separate words, but they can only occur following nouns.

Just as in English we use either single-word prepositions such as to, for, or prepositional phrases such as in place of, with respect to, Hindi has both single-word postpositions and postpositional phrases.

Single-word postpositions are limited in number. They are listed below.

-kaa	'belonging to'
-see	'from', 'by'
-mẽẽ	'in'
-par	'on'
-tak	'until', 'up to'
-koo	'to'
-nee	'agent' (in past constructions)

-kaa changes its endings in the same way as does an adjective to agree with the gender, number, and case of the following noun, e.g. us-kaa naam, 'his name', us-kii mooTar, 'his car'.

All the rest of these, unlike -kaa do not change their endings. Note that -tak is used with adverbs as well as with nouns and pronouns.

Postpositions are always preceded by nouns or pronouns in the oblique case, singular or plural.

us-kaa daam kyaa hai.	'What's the price of that?'
papiitee-kaa daam kyaa hai.	'What's the price of a papaya?'

papiitõõ-kaa daam kyaa hai. 'What's the price of the papayas?'

miThaaiyoo-kaa daam kyaa hai. 'What's the price of the candies?'

The underlined suffix in isee and mujhee is an alternate of -koo. This suffix takes the form ee after words ending in h or s or with words starting with h-, and it has the form hee after all other consonants. It occurs only with the following pronouns:

direct	oblique singular	oblique plural
yee	isee	inhee
woo	usee	unhee
ham		hamee
mãĩ	mujhee	
tuu	tujhee	

With all these pronouns -koo may also be used, but -koo sounds slightly more formal and is less frequent in conversation. The formal pronoun aap has only the form aap-koo.

Postpositional phrases

A large variety of postpositional phrases occur in Hindi. These phrases may consist either of two words -- -kee plus a noun, or of three words -- -kee plus a noun plus a postposition. In the examples below postpositional phrases and the nouns they follow are underlined.

aaj raat-kee pahlee 'before tonight'

us-kee uupar hai. 'It's on top of it.'

aap-kee liyee biis rupaee. 'For you, twenty rupees.'

us kii taraf 'towards it'

mooTar-kee piichee-see saamaan nikaaloo. 'Take the luggage out of the back of the car.'

imaartõõ-kee baaree-mẽẽ bataaiyee. 'Tell me about the buildings.'

Note that before <u>taraf</u> the postposition takes the feminine form <u>-kii</u>. The reason for this is that <u>taraf</u> is a feminine noun. There are a few other such feminine nouns occurring in postpositional phrases, and these will have to be memorized separately.

Special Prefixes

Several sets of Hindi pronouns, adjectives, and adverbs corresponding in meaning to English expressions of time, quantity, and manner are characterized by prefixes which mark their meaning as interrogative, relative, proximate or distant. The pronouns yah 'this', vah 'that', kyaa 'what', joo 'who, what' (relative pronoun) belong in this series. Others are the marked adjectives:

itnaa	'this much'	utnaa	'that much'
kitnaa	'how much'	jitnaa	'as much'
aisaa	'like this'	vaisaa	'like that'
kaisaa	'how'	jaisaa	'as'

The adverbs:

yahãã	'here'	vahãã	'there'
kahãã	'where'	jahãã	'where' (relative)
idhar	'here'	udhar	'there'
kidhar	'where'		
ab	'now'		
kab	'when	jab	'when' (relative)

The last two series are incomplete since only three of four possible forms occur.

Noun Phrases

Noun phrases have a noun as the 'head' or principle element. They consist either of a single noun or pronoun or of a noun preceded by one or more adjectives or other noun modifiers. Some examples are:

1.	acchaa keelaa	good banana
2.	eek acchaa keelaa	a good banana
3.	šahar-kaa makaan	a building of the city
4.	is šahar-kaa mašhuur makaan	a famous building in this city
5.	eek deekhaa huwaa aadmii	A man who was seen
6.	eek dekhtaa huwaa aadmii	A seeing man (i.e., who sees)
7.	meeree yee doo itnee acchee juutee	These two so good shoes of mine.

In addition to regular adjectives, possessives, numerals, pronouns and verbal participles may serve as noun modifiers. Any noun can be transformed into an adjective phrase by addition of -kaa (-ee, -ii). In a few cases as in meeree bhaaii-kaa ghar 'my brother's house', these derived adjectives correspond to the English '-'s' possessives. In example three, however, there is no direct translation equivalent.

Perfective and imperfective verbal participles also serve as noun phrase modifiers. As a rule in such constructions huwaa is added to the verb form, which is however not translated. Note the difference in meaning between the perfective and imperfective participle in examples five and six above. The former is passive while the latter is active in meaning.

Different types of modifiers always precede the noun in fixed relative order. This order is illustrated in the last example.

Possive adjectives come first, followed by pronouns, numerals, words of the itnaa, aisaa class, and regular adjectives, -kaa constructions or verbal participles. When two or more of the latter group occur, the item referring to a quality most closely associated with the noun immediately precedes it, e.g.

yahÃ-kaa acchaa keelaa — a good banana from around here

acchaa yahÃ-kaa keelaa — a good local banana

Noun modifiers always agree in case, number, and gender with the phrase head. Thus marked adjectives end in -aa with direct case masculine heads in -ee when the head is in the plural and oblique case and in -ii when the head is feminine. Pronouns appear in the oblique singular or plural before oblique singular and plural nouns respectively. For example:

is Ãahar-kaa — in (of) this city

meeree in doo itnee acchee juutoo-koo — to these so good shoes of mine

Note that agreement holds even though several words may intervene between the modifier and the noun.

Verbs

Hindi verb constructions may be either simple or complex. Simple verb constructions consist of a verb root followed by an inflectional suffix as in aap khaaeN 'you should eat' (where khaa- is the root of the verb 'to eat' and -eN the inflectional ending), or of an auxiliary as in yahaM hUU 'I am here' where hUU is the first person present form of the auxiliary hai. Complex verb constructions consist of one or more of the basic verb forms listed below ordinarily followed by an auxiliary as in maiM Hindi paRhtaa hUU 'I study Hindi' where paRhtaa is the imperfective participle form formed from the root paRh 'learn'.

Basic Verb Forms

Except for simple auxiliaries, Hindi verb constructions are based on one of the following five basic forms: root, infinitive, imperfective participle, perfective participle and invariant participle. In the dictionary verbs are listed in the infinitive form, characterized by -n- followed by the marked noun endings -aa, -ee, or -ii; e.g. bool-n-aa 'to speak'. The root is the part of the verb which precedes the -n-, e.g. bool. The imperfective participle is formed by addition of -t- to the root, followed by the marked noun endings -aa, -ee for masculine singular oblique and plural and -ii, -tt for feminine singular and plural, e.g. bool-t-aa, 'speaking'. The feminine plural forms drop the nasalization and become -ii when followed by the plural auxiliary hai, or thii.

The perfective participle consists of the root plus the marked adjective endings given above. The following verbs have irregular perfective participles:

Infinitive	Perfective Participle
deenaa	diyaa, diyee, dii, dĩĩ
leenaa	liyaa, liyee, lii, lĩĩ
karnaa	kiyaa, kiyee, kii, kĩĩ

Verb roots ending in a vowel add a -y- before the marked adjective endings:

Infinitive	Perfective Participle
aanaa	aayaa
soonaa	sooyaa
piinaa	piyaa

Note that in verbs like piinaa the -y- replaces the second -i-.

The invariant participle is like the -aa form of the imperfective participle, e.g., booltaa. As its name suggests, it does not change in form.

The Auxiliary

The auxiliary appears in present, past, and subjunctive forms. The present endings vary with person and number (but not with gender) as follows:

(mãĩ) hũũ	(I) am
(tu) hai	(you intimate) are
(tum) hoo	(you familiar) are
(voo [or] veh) hai	(he, she, it) is
(ham)	(we) are
(aap) hai	(you formal) are
(voo)	(they) are

The past form of the auxiliary reflects only the number and gender of the subject, not the person.

mãĩ	thaa	I
tu		you was (were)
vah		he
mãĩ	thii	I
tu		you was (were)
vah		she
ham	thee	ve
aap		you (pol)
tum		you (fam)
vee		they
ham	thĩĩ	ve
aap		you (polite)
tum		you (familiar)
vee		they

were

were

Subjunctive forms of the auxiliary are hoo *with singular* subject and hõõ with plural subjects.

The future form of the auxiliary is formed by adding the particle -gaa, ge, gi, to the subjunctive verbs.

vah acchaa hoo	It is probably all right.
vah acchaa hoo-gaa	It will be all right.
vah achii hoo-gii	She will be all right.
vee acchee hõõ-gee	They will be all right.
vee acchii hõõ-gii	They (fem) will be all right.

Finite Verb Constructions

A finite verb construction is the head of a verb phrase. Finite verb constructions may be simple, i.e. consisting of a verb stem plus suffix, or complex, i.e. consisting of one or more basic forms plus an auxiliary. The following simple finite verb constructions occur:

Request forms

a. Formal or polite requests consist of stem plus -iyee endings:

aiyee saahab — please come, sir

b. Informal requests, used with servants, young people and friends:

aaoo bhaaii — come, fellow

c. Familiar requests, used with animals, small children, and very close intimates:

aa — come

d. Neutral requests, used with strangers to avoid having to choose among the above three, equivalent to the infinitive (stem) plus -naa:

santree laanaa — bring some oranges

The verbs laanaa, deenaa, karnaa, piinaa have irregular formal request forms liiiiyee, diiiiyee, kiiiiyee, piiiiyee and the irregular informal request forms lee and dee.

Subjunctive and Future Forms

Subjunctive verb forms are derived by addition of the subjunctive person endings--similar to those found with the auxiliary hai- to the verb root. Here is a list of various forms for the verb dekhnaa 'see'. The endings are set off from the root by a hyphen.

1st person — dekh-oo

2nd person (intimate) — dekh-ee

2nd person (plural and informal)	deekh-oo
3rd person (singular)	deekh-ee
3rd person (plural)	deekh-ẽẽ

Subjunctive forms are used to indicate uncertainty or suggested action. Here are some illustrative examples:

šayad woo kal jaaee	maybe he'll go tomorrow
agar woo kal jaaee too Thiik hai	if he should go tomorrow it will be all right
mãĨ kyaa karũũ	what should I do?
kuch baat karẽẽ	let's talk a little

The future consists of the subjunctive plus the particle -gaa (ee, ii). -gaa like the postposition -kaa agrees with the number and gender of the subject. It indicates an action which is probable or is expected to occur. Here are some illustrative examples:

woo kal jaaẽẽ-gee	he will go tomorrow
agar woo kal aaeegii, too Thiik hai	If she comes tomorrow it is o.k.
šayad woo kal jaaee-gaa	Maybe he will go tomorrow

Note that future and subjunctive may be used in many of the same contexts. The difference is in the degree of probability. The subjunctive indicates greater uncertainty.

All additional verb constructions constitute several-word phrases made up of one or more of the basic verb forms listed above plus auxiliaries. The verb forms agree with the gender and number of the grammatical subject, while the auxiliaries reflect number and person agreement. The most common such verb constructions consist of a perfective or imperfective participle plus an auxiliary. The following examples will illustrate the possibilities:

Simple verb constructions:

raam hindii booltaa hai.	Ram speaks Hindi.
raam hindii booltaa thaa.	Ram used to speak Hindi.
raam hindii booltaa hoo.	Ram might speak Hindi.
raam hindii booltaa hoogaa.	Ram probably speaks Hindi.
raam hindii boolaa.	Ram spoke Hindi.
raam hindii boolaa hai.	Ram has spoken Hindi.
raam hindii boolaa thaa.	Ram had spoken Hindi.
raam hindii boolaa hoo.	Ram might have spoken Hindi.
raam hindii boolaa hoogaa.	Ram probably spoke Hindi.

Note that the simple past construction boolaa does not require the auxiliary.

The Meaning of Hindi Tense Forms

All of the tenses of Hindi are listed on the chart on page 42 The tenses may be named by giving the row and column designations: e.g. kartaa hoogaa is future imperfect, kiyaa hoo is conditional perfect, kiyaa simple past, while kartaa is the unreal. These names are also descriptive of the meanings of the tenses and of the distinctive differences between them. For a clear understanding of the tenses it is necessary to understand first the basic categories and concepts underlying this description.

TIME

The basic horizontal division on the chart is between temporal and non-temporal tenses. Temporal, as the name indicates, refers to the time of the action in the familiar past, present, or future divisions. Non-temporal tenses are without any indication of time. Instead they indicate differing degress of certainty.

1) The conditional indicates the possible happening of an action, either as an independent statement, e.g. ŠAcyad vah jaaeg 'Maybe he will go', or as a condition whose fulfillment is possible, e.g. agar baariš hoo too ham andar rahēngee, 'If it rains we will stay inside.'

2) The presumptive indicates the probable occurrence of an action, the presumption that something has taken place, e.g. aap-ee yah kitaab paRhii hoogii, 'You have probably read this book.'

3) The unreal indicates the assumption of an unreal condition, a condition contrary to fact, e.g. agar vah yahĀ hootaa too acchaa hootaa, 'If he were here it would be good.'

Since the non-temporal tenses are without any specific reference to time, they can refer to the past, present, or the future depending on the context. This can be well illustrated with the unreal form although it holds equally for the conditional and presumptive. The statement in parentheses is the real situation about which an unreal supposition is being made.

yadii ham dillii-mēN hootee too laal kilaa dekh sakte

past: (ham dillii-mēN nahĀ thee) 'If we had been in Delhi we would have been able to see the Red Fort.'

present: (ham dillii-mēN nahĀ hĀN) 'If we were in Delhi we would be able to see the Red Fort.'

future: (ham dillii-mẽẽ nahĩĩ hoogẽẽ) 'If we were to be in Delhi we would be able to see the Red Fort.'

The temporal auxiliaries are hãĩ, thaa, and hoogaa, and the non-temporal auxiliaries are hoo, hoogaa, and hootaa. It will be noticed that hoogaa occurs on both lists. The temporal hoogaa indicates simply future time, while the non-temporal hoogaa indicates probability with no reference to time. This may give rise to a certain ambiguity which, however, is usually made clear by context. For example:

vah vahãã hoogaa	(temporal)	'He will be there.'
	(non-temporal)	'He is probably there', 'He will probably be there.'

ASPECT

The fundamental vertical categories on the chart are aspectual (imperfect and perfect) and non-aspectual. The imperfective aspect indicates that the action is not completed, that,is, has been started and is still going on at the time in question or that it has not yet begun. The perfective aspect indicates that the action is completed at the time in question. These aspects must not be confused with time. As the chart shows, both imperfective and perfective forms occur in the past, present, and future.

The marker of the imperfective forms, -taa, should probably be called the imperfect(ive) participle instead of the present participle. Likewise, what is usually called the past participle could better be called the perfect(ive) participle. However, the terms present and past participles are well entrenched in Hindi grammatical discussions and may be used if it is remembered that they really indicate aspect, not time differences.

Aspect is marked only in those forms consisting of a participle plus auxiliary, kartaa thaa, kiyaa hoo, etc. For the non-auxiliary forms, kiyaa kartaa karee kareegaa, aspect is not relevant and hence they are called non-aspectual. By 'not relevant' it is meant that attention is not focused on whether the action is completed or not, but merely on whether it is past, future, conditional or unreal. If this emphasis is desired or if the non-aspectual forms are lacking, the aspectual forms must of course be used.

		I	II	III
		NON-ASPECTUAL	ASPECTUAL	
			IMPERFECTIVE	PERFECTIVE
TEMPORAL	A. PRESENT	----------	kartaa hai	kiyaa hai
	B. PAST	kiyaa	kartaa thaa	kiyaa thaa
	C. FUTURE	kareega	kartaa hoogaa	kiyaa hoogaa
NON-TEMPORAL	D. CONDITIONAL	karee	kartaa hoo	kiyaa hoo
	E. PRESUMPTIVE	----------	kartaa hoogaa	kiyaa hoogaa
	F. UNREAL	kartaa	kartaa hootaa	kiyaa hootaa

Complex, Participial and Infinitive Constructions

In constructions of this type a regular verb such as jaanaa, 'go', rahnaa, 'stay', is used as an auxiliary. This auxiliary may in turn appear in constructions such as those listed in the preceding pages.

(1) Imperfective (present) participle + rahnaa

Meaning: to keep on doing something, to go on doing; it may also refer to the continued action at separated intervals of time.

Tenses of rahnaa: all

Examples:

wah jaataa rahtaa hai. 'He keeps on going.'

baccii ghaNTõõ-tak rootii rahtii thii. 'The child used to go on crying for hours.'

aadmii saarii raat juwaa kheltee rahee. 'The man kept on gambling all night.'

laRkaa kaam kartaa rahtaa hai. 'The boy goes on working.'

(2) Imperfective (present) participle + jaanaa

Meaning: to keep on doing something, to go on doing. The meaning is similar to (1) but with jaanaa the continued action is limited to a single occasion.

Tenses of jaanaa: except gayaa thaa

Examples:

wah boltaa jaataa hai. 'He keeps on talking.'

us nee cashee manaa kiyaa mai kaam kartaa. 'Although he forbade me, I kept on working.'

(3) Perfective (past) participle + jaanaa

Meaning: the passive

Tenses of jaanaa: All

Auxiliary which could come after this jaa -(passive)-

saknaa
rahnaa
cuknaa

Examples:

yah imaarat banaayii jaa rahii hai. 'This building is being built.'

hindustaan-mẽ̃ bahut sii bhaaSaaẽ̃ boolii jaatii hãĩ.

'In India many languages are spoken.'

jaisee likhaa gayaa hai. 'As it has been written.'

yah kaam kiyaa jaaegaa. 'This work will be done.'

(4) Invariant Past Participle + kartaa

Meaning: habitual action, to be in the habit of ....ing

Tenses of kartaa: I + II

Examples:

vah dillii jaayaa kartaa thaa. 'He was in the habit of going to Delhi.'

laRkii guRiyaa see kheelaa kartii thii. 'The girl is in the habit of playing with dolls.'

(5) Invariant Past Participle + caahnaa

Meaning: imminent action, to be about to .....

Tenses of caahnaa: II

Examples:

gaaRii aayaa caahtii hai. 'The train is about to come.'

phal peeR see giraa caahtee thee. 'The fruit was about to fall.'

(6) Oblique Past Participle + jaanaa

Meaning: to keep on, to go on doing something: with the added sense that something is going on at the same time, possibly tending to hinder it.

Tenses of jaanaa: I + II except Past Part (II)

Examples:

raam-kaa naam raTte jaao. 'Keep on repeating Ram's name.'

wah baatEE kiyaa jaatii thii. 'She kept on talking.'

(7) Infinitive + caahnaa

Meaning: to want (desire) to do something

Tenses of caahnaa: All

Examples:

voo paanii piinaa caahtaa hai. 'He wants to drink water.'

voo idhar-see jaanaa caahaa. 'He intended to go away from here.'

(8) Infinitive + hai

Meaning: to 'have to' do something

Tenses of hai: All

Examples:

abhii jaanaa hai. 'We must go now.'

hal sinema jaanaa hoogaa. 'We will have to go to the movie tomorrow.'

(9) Infinitive + caahiyee

Meaning: to be expected to (ought to) do something (somewhat stronger obligation than the previous construction)

Tenses : caahiyee is an invariant form. It ordinarily reflects present tense. Past and future may be expressed by addition of thaa (eg, ii) or hoo-gaa (eg, ii) respectively.

Examples:

abhii too jaanaa cahiyaa. 'Not now (we) have to go.'

kal uthar jaanaa cahiyaa thaa. '(He) should have gone there.'

(10) Infinitive + paRnaa

Meaning: to be under an obligation to (do something) have to.

Tenses of paRnaa: All

Examples:

kaam too karnaa paRtaa hai. 'Work has to be done.'

kaanaa kal jaanaa paRegaa. 'Tomorrow it will be necessary for us to go.'

Note that in paRnaa, cahiyaa, as well as in infinitive plus hai constructions the agent or principle of the action is expressed by an oblique noun or pronoun followed by -kaa. This is characteristic of many Hindi sentences and will be discussed later.

(11) Oblique infinitive + lagnaa

Meaning: to begin doing something, set out to do something

Tenses of lagnaa: All

Examples:

woo bolnaa lagaa. 'He started to speak.'

woo kal kaam karnaa lageegaa. 'He'll start working tomorrow.'

(12) Oblique infinitive + denaa

Meaning: to allow someone (give permission) to do something

Tenses of denaa: All

Examples:

woo mujhee andar jaanee nahiiN deetaa. 'He won't let me go inside.'

kal kaam karnee dii-jee. 'Tomorrow they will give permission to work.'

Stem Expansions

Aside from the addition of auxiliaries to express degrees of meaning such as are usually referred to as tense and aspect, it is also possible to modify the meaning of the main verb itself. Derived stems are formed by three processes: affixation, compounding, and formation of complex stems consisting of an adverb or noun plus auxiliary.

Verb Stem Affixes

Affixes are most commonly used in the formation of causative verbs. In some cases the affix is added to the root and precedes the infinitive or participial endings, e.g., bannaa 'to be made'; banaanaa 'to make'. With other verbs the causative is formed by lengthening and/or changing the stem vowels, e.g. dikhnaa 'to seem', dekhnaa 'to see'; khulnaa 'to be open', khoolnaa, 'to open'; nikalnaa 'to be removed', nikaalnaa 'to remove'.

Many verbs have a second type of affix -vaa indicating a higher degree of causation. Some common examples are:

karnaa	'do'
karaanaa	'have someone do'
karvaanaa	'cause to be done' (by a third party)
bannaa	'to be made'
banaanaa	'to make'
banwaanaa	'have someone else make'
khulnaa	'to be opened'
khoolnaa	'to open'
khulvaanaa	'to have someone open'

The use of causative affixes, however, is by no means general. It is restricted only to certain verbs which are usually listed separately in the dictionary and should be learned item by item.

Complex Verb Stems

Hindi has a large number of complex verb stems such as kaam karnaa 'to work', band karnaa 'to close (make closed)', in which the action is indicated by a noun or adverb followed by an auxiliary such as karnaa. Combinations of adverb with verbal auxiliaries are extremely common. In most cases they appear in pairs such as band karnaa 'to close', band hoonaa 'to be closed'. Here are some other examples:

khatam karnaa	to finish
kal khatam karẽgee.	They will finish tomorrow.
khatam hoonaa	to be finished
kal khatam hoogaa.	It will be finished tomorrow.
Thiik karnaa	to fix
kal Thiik karẽgee.	We'll fix it tomorrow.
Thiik hoonaa	to be fixed
kal Thiik hoogaa.	It will be fixed tomorrow.

The adverb plus karnaa or hoonaa constructions are extremely productive and are also frequently used to make Hindi verbs from loan words, e.g. ripair karnaa 'to repair'; oil karnaa 'to oil', etc.

In noun plus verbal auxiliary constructions karnaa and hoona as well as deenaa frequently appear as auxiliaries, e.g.

dikhaaii deenaa	'to appear'
voo aaj kal dikhaaii nahĩĩ deetaa.	'He doesn't appear nowadays.'
kaam karnaa	'to work'
voo bahut kaam kartaa hai.	'He works a lot.'

dawat karnaa 'to invite to a feast'

hal ham us-kii dawat karengee. 'Tomorrow we will invite him.'

Noun plus karnaa constructions as a rule have passive equivalents with honaa. Thus the above sentence could have been rendered: kal us-kii dawat hogii. 'Tomorrow he will be invited.'

Noun plus auxiliary and adverb plus auxiliary constructions differ in the grammatical treatment of the person or thing which undergoes the action. Compare us-kii dawat karEngee. 'We will invite him', with us-koo band karEngee. 'We will close it.' In the former sentence the English object 'him' is rendered by the modifier phrase us-kii, while in the latter the English 'it' corresponds to an oblique -koo phrase.

Verb Compounding

A third extremely common stem expension process is illustrated by constructions like likh liijiyee 'please write down', under aa iiyiye. 'please come in', voo gir paaaa. 'he fell somehow.' In these constructions one of a limited series of compounding auxiliaries is added to the verb root. The verb root is uninflected, while the auxiliary may appear in any of the tense forms listed above. The most common compounding auxiliaries are: deenaa 'give', leenaa 'take', paanaa 'fall', baiThnaa 'sit', Daalnaa 'pour', jaanaa 'go.'

Compound stem formation in Hindi as a rule is limited to particular sets of verbs which must be learned separately. Similarly, meanings of compounds are frequently quite idiomatic, e.g. maarnaa 'strike', maar Daalnaa 'kill.' There are, however, certain regularities which can be printed out below.

The auxiliary saknaa combines with all verbs to indicate ability to perform an action.

mai kaam kar saktaa hUU. I am able to work.

Maayad woo bhii aa sakEE. Maybe they can also come.

rahaa (aa, ii), the imperfective participle of rahnaa combines with all verb roots to indicate an action in progress.

vah kaam kar rahaa hai.	He is working.
vah kaam kar rahaa thaa.	He was working.
vah kyaa kar rahaa hoogaa?	What do you suppose he is doing?

jaanaa usually combines only with intransitive verbs (i.e., verbs that cannot take a direct object). For example:

baiTh jaanaa	'to sit down'
aa jaanaa	'to arrive' (get there)
uTh jaanaa	'to get up'

The meanings of these jaanaa compounds usually correspond to English verb constructions like get up, get down, sit down, etc.

deenaa and leenaa are used primarily with transitive verbs (i.e. verbs that take an object). deenaa indicates that an action is performed for someone else. leenaa refers to action performed for the actor's own benefit, e.g.

apnaa kaam kar liijiyee	do your own work
saahab-kaa kaam kar diijiyee.	Do the gentleman's work.
is-koo abhii likh lUUgaa.	I'll write it down now.(for my own benefit)
is-koo abhii likh dUUgaa.	I'll write it now.(supposedly for someone else's benefit)

paRnaa indicates an action that somehow happened, unintentionally.

woo gir paRaa.	He fell somehow.
woo udhar aa paRaa.	Somehow he got there.

Adverbial Phrases

The action of the verb is frequently modified by independent phrases indicating time, place and manner, which are not part of immediate finite verb constructions. We call these adverbial phrases since they correspond to what we refer to as adverbs in English. Adverbial phrases may consist either of a single word or of several word constructions consisting of a noun phrase followed by a post-position:

abhii aaee-gaa.	He'll come now.
ek haftee-mEE aaUNgaa.	I'll come in a week.
is shaher-mEE bahut mashoor mahaan hAT.	In this city there are many famous buildings.

Sometimes with verbs of motion or with common phrases the postposition is left out, for example:

ham us-kee ghar jaaUNgee.	We'll go to his house.
baaeN taraf jaaiyee.	Go to the left.

Common single word adverbs like yahEE 'here', siidhee 'straight' are also nouns in the oblique case. They are frequently used with regular noun modifiers as in meeree yahEE 'in my home.'

Similarly, common postpositional constructions such as -kee liyee, 'for', -kee bajaee-mee, -kee saath 'with' are ultimate oblique case noun constructions.

Particles and Conjunctions

Aside from subjects, finite verb phrases and their objects, all other components of Hindi sentences are adverbial phrases indicating such things as the time, place or manner in which the action is performed. Particles and conjunctions, although adverbs in terms of their internal grammatical structure form a category somewhat apart from those discussed so far. Within the sentence they function as connectives, tying together two or more phrases or complete sentences. They fall into several subclasses depending on the nature of the items they connect. Items such as aur 'and' and yaa 'or' combine two nouns or two verbs into a single phrase or two sentences into a single sentence:

paanii aur duudh diijiye.	Please give us water and milk.
wo gayaa hoo yaa nahII gayaa hoo.	He might or might not have come.

magar 'if, but', phir 'then', par 'but', too 'then' introduce whole sentences and connect them with what precedes.

magar kal zaruur aanaa	but tomorrow you must certainly come
par kal nahII aayaa	but he did not come yesterday
phir baad-mEE baahar jaaEEgee.	Then afterwards we'll go outside.

agar 'if', yadi 'if' introduce main statements which are followed by dependent clauses. As a rule these conjunctions are paired with too.

agar aap aaEE, too mIT bhii aaEEgaa

Similar pairs of conjunctions are yaa .... yaa 'either...or', and na .... na 'neither ... nor'.

yaa paanii yaa duudh diijiye.	Give me either water or milk.
na paanii na duudh diyaa.	He gave (me) neither water nor milk.

Hindi Sentence Structure

With the exception of interjections such as acchaa 'O.K.', Xaabaaš 'well done', hãã 'yes', etc., Hindi sentences consist of a finite verb phrase which is usually but not always preceded by one or more noun phrases. Here are some common examples:

1.	jaaee-gii.	She'll go.
2.	ThaNDa lagaa.	It was cold.
3.	mujhee kuch kaam thaa.	I had some work.
4.	mãĩ gaaõ jaaũ-gaa.	I'll go to the village.
5.	ham kal Xaam-koo sinema dekhnee-kee liyee baahar gaee thee.	Last night we went out to see a movie.
6.	meeraa bhaaii kal subah baazaar jaanee-kee baad us-koo paisee dee-gaa.	My brother will give him the money tomorrow after going to the bazaar.

Hindi sentences are divided into two principal parts, the subject and the predicate. The subject is the pronoun or direct case noun phrase which agrees with the finite verb in gender, number and person. For example, mãĩ 'I', ham 'we', meeraa bhaaii 'my brother' are the subjects in examples 4, 5, and 6. The predicate consists of the finite verb along with its ancillary modifying phrases such as direct and indirect object, and expressions of time, place, manner.

Sentences 4, 5, and 6 are equivalent to their English translation equivalents in that the subject phrase refers to the 'actor' or principal of the action. There are, however, a number of Hindi phrases where this is not the case. Thus in ThaNDa lagaa and mujhee kaam thaa the subjects are ThaNDa and kaam respectively, and they refer to what in the English translation appears as the goal or end of the action. In item 3 the principal of the action is expressed by

the postpositional phrase mujhee 'to me' which syntactically forms part of the predicate. In item 2 no actor is expressed in the Hindi phrase, while the English has the dummy subject 'it.' Compare this with example 1 in which the finite verb phrase implies an agent 'she.' Verbs like jaanaa which imply an agent are called agent verbs. Verbs which, like lagnaa do not imply an agent are called non-agent verbs.

Among the most common non-agent constructions are (a) those with finite verbs such as lagnaa 'be applied', 'be felt', dikhnaa 'seem', that have equivalents with the causative suffix aa, e.g., lagaanaa 'install', dikhaanaa 'show':

us-koo acchaa dikhtaa hai.	It seems all right to him.
mujhee dudh acchaa lagtaa.	I like milk.

(b) constructions with aanaa:

mujhee hindi nahĨ aatii.	I don't know Hindi.
us-koo paRhnaa aataa hai.	He can read.

(c) constructions with the special verb caahiyee:

kyaa aap-koo paanii caahiyee.	Do you need water?
usee paisee caahiyẼ.	He needs money.
hamee jaanaa caahiyẼ.	We have to go.

(d) infinitive plus hai constructions:

abhii hamee jaanaa hai.	Now we must go.

This construction is commonly used as a neutral command.

(e) noun plus hai constructions, indicating possession of an abstract quality, e.g. kaam 'work', pataa 'knowledge', etc.:

usee bahut kaam hai.	He has a lot of work.
mujhee pataa nahĨ.	I don't know.

With a number of verbs similar to those in par. (a) the agent is followed by -nee:

mujhee-nee nahiN uThtaa. I can't get up.

The -naa past

A large number of agent verbs form a special past tense construction, structually similar to the non-agent constructions discussed above, consisting of the imperfective participle, preceded by the agent construction with the postposition -nee in which the subject indicates the goal of the action, e.g.:

ham-nee Shahar dekhaa. We saw the city.

ham-nee us-koo paisee diyee. We gave him the money.

Agent constructions

Agent verbs fall into two general groups, transitive and intransitive verbs. Transitive verbs are verbs which may take objects. An object is a special kind of noun construction either in the direct case or in the oblique followed by -koo which normally immediately precedes the verb. Intransitive verbs do not take an object. Here are some examples:

1. mai jaaUNgaa. I'll go.

2. mai kaam karuNgaa. I'll work.

3. woo saahab-koo paanii deegaa. He'll give the saahab water.

jaanaa in example 1 is an intransitive verb. In example 2 karnaa is a transitive verb and kaam is its object. denaa, the transitive verb in example 3 takes two objects; the one which precedes immediately, paanii, is called the direct object. The second object, saahab-koo is called the indirect object. Only the former may appear in the direct case. Indirect objects are always preceded by -koo.

END